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VIEWS AND REVIEWS

EDITORIALS

The Spiritual Nature of Men

Thomas E. Jones

Goodness No Substitute for Intelligence

Claud Howard

The Cost of Peacetime Military Training

John M. Swomley, Jr.

Youth in a Post-War World

Leonard A. Hall

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The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For January 20—Law Essential to Liberty

Exodus 20:1-17

LAW AS GOD'S WILL

According to the record in Exodus, the Israelites, after crossing the Red Sea, journeyed toward Mt. Sinai, coming to rest for a short time near the place where Moses had seen the burning bush some forty years before. Little is known of the culture of these people during the three or four centuries they lived in Egypt. It is very probable that they maintained their tribal life for many years, following their own customs and religious practices.

Nevertheless their forced labor for the Egyptians brought some of their number under the constant influence of their oppressors. Some, like Moses and Aaron, were promoted to places of great responsibility. It is very evident that Aaron and many of the people had been influenced by the religious faith and practice of the Egyptians.

It was while they tarried at Mt. Sinai that the Decalogue or Ten Commandments were given to Moses. These commandments became the law or the guiding principles for the moral or ethical life of the Hebrew people. With the coming of Christianity the Commandments were accepted as the obligations of the church.

In these days of lawlessness it might be profitable for good people to have a better understanding of the importance of laws as well as their limitations. As we have said many times before, the universe is created along certain lines. The sun, moon, and planets move according to certain principles or laws. Today we know the atom inexorably follows certain behavior patterns. The scientists have produced nothing new, they only have become acquainted with some of the laws which govern the action of the atom.

There is also the world of spirit. In this world, also a part of the universe, laws operate with the same fidelity as they do in the material world. In fact, scientists are paring down one side of the partition while the mystic is cutting away the other, until the veil has become very thin. The day may not be far distant when we shall come to see that there is no such thing as two worlds — secular and sacred — but one world.

To acquire a knowledge of the laws which operate in the universe is a slow, tedious process. The human will is constantly resisting the will of God. It has been men like George Washington Carver who, in all humility found the will of God in the lowly sweet potato and peanut, who have made life richer and more full and have demonstrated that God is not mocked. All laws such as the Ten Commandments are valuable only to the extent that they help us to know better God's will, but they are impotent in themselves to bring about obedience. They are like the road signs which give the word of caution and information but have no power to enforce their ultimatum.

LOVE NOT ENOUGH

It seems to me that many have greatly erred in saying that there is no need of law if one loves God supremely and one's neighbor as one's self. They seem to forget that love is the wind in the sails and the steam behind the piston. Love gives the motivation to do right and leads one to the quest of truth. To be sure "the fear of the Lord is the beginning of wisdom," that is, it gives right attitudes and dynamic to the quest for truth. The love of God should never be divorced from a constant quest to know God's will in all things.

Well did Paul say that the law was the schoolmaster which leads us to Christ. It represents the findings of the millions who have gone this way before, and come down to us for our admonition and instruction.

Questions:

Was there anything like the Decalogue in existence before the time of Moses?

Does law impose duty or only define it?

Is God's will always best? Why do we then resist it?

P. M. T.

For Jan. 27—Religion in a Nation's Life

Exodus 28:1, 35:49, 20-29

WORSHIP AND THE STATE

Following the order as the record appears in the book of Exodus, after having received the law, that is the Decalogue, Moses proceeded to set up the ceremonial law which included a place of worship. The Hebrews being nomads it was necessary for them to provide a portable structure which was known as the tabernacle. In this tabernacle was kept the Ark of the Covenant. This Ark or chest was overlaid with gold and in it was kept the tablets of stone on which the law was written. The Ark was kept in the Holy of Holies into which the High Priest went once a year with an offering for the sins of the people. The lid of the Ark was called the Mercy Seat. To the Hebrews this inner chamber was where God revealed himself to them in a bright light, so when they prayed they always turned their faces toward the Ark of the Covenant. This practice became so ingrained in the religious life of the Hebrew people that as the Temple took the place of the Tabernacle, it became to them the dwelling place of God and the only place of true worship.

This belief and practice was a great unifying influence in the national life of the Hebrews. In fact, wherever they might reside, they made their pilgrimage once a year to attend the feasts and present their offerings in Jerusalem. The almost complete merging of the religious and political life made the Jews a distinctive people. Much the same situation has existed in Japan for more than two thousand years where the Emperor is worshipped as the head of their religion.

The persecution which fell on the nonconformist groups, following the time of the reformation which was perpetrated by the Church-State authority, gave rise to the great exodus from Europe to the new world.

The separation of Church and State became the watchword in the colonies. While most of the framers of the Constitution were church men, no one religious group dominated the convention. As the life of nations go, the United States of America is very new and young. There has not been sufficient time to prove that all our national policies are best.

In their attempt to keep the new Republic free from the domination of the organized church it would not be strange if they discredited the importance of religion in government. The very essence of democracy is the product of Christianity at its best. Religious liberty and political liberty are Siamese twins. As goes the religious life of a nation so goes the political life. Make the first vital, Christlike and appealing and the second will be purposeful. It is still true that "righteousness exalteth a nation." What is taking place in our churches on Sunday morning is far more important than what is happening in Washington. Let the church produce men who cannot be bought, who put principle above policy, and God's will before selfish desires and we need have little fear for the ship of state.

Questions:

Is a stated place necessary for true worship?

Have Friends lost something by worshipping in plain, drab meetinghouses?

Does personal liberty have to be considered in corporate worship?

P. M. T.

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

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Views and Reviews

New Testament Revision Completed

FEBRUARY eleventh, will mark a historical event in the new year. On that day the "Revised Standard Version" of the New Testament will be offered for sale on the counters of bookstores everywhere. Doubtless in the centuries ahead it will be popularly known as the "Revision of 1946." Revision of the Old Testament may be completed by 1950. This will be in line with other important dates in the history of the Bible, such as 1611 when a translation known as the King James or Authorized Version was completed.

The way of the Bible from hidden obscurity with the priestly few, forbidden to common men, has been long and devious. It has cost time, work, devotion and even life itself. Flames and "the stake" have not been able to suppress its persistent move to the hands of all men. It has been gathered from many manuscripts, gone through the examination of the best scholars and has been revised many times. All of this effort has tended to make it usable for our lives. Too often it has been merely venerated, whether in the inner sanctuary of the church or on the tables of our homes.

The new revision is a part of that process whereby it will come into greater usefulness. We shall continue to use the familiar versions while recognizing that, due to language changes and the discovery of new manuscripts, another revision is important. People will doubtless await the new version of February eleventh with great interest. One might safely predict more reading of the New Testament in 1946 than for many years.

The scholars which the English king of 1611 commissioned to make a translation were no more devoted and certainly no more able than the scholars who have completed the forthcoming revision. It is important that we distinguish between the Bible and the renditions of it which have been made from Hebrew, Greek and Latin and more obscurely still from the Aramaic in which Jesus probably spoke.

A series of five articles begins in this issue of THE AMERICAN FRIEND which will clarify the problems involved in the new rendition, present the reasons for it, and point out many advantages of the new version.

The Passing of Herman Newman

THE death of Herman Newman removes from among Friends one who served with deep devotion in many Friendly capacities. On another page of this issue a review of his life and work is given. For several years he served THE AMERICAN FRIEND in an editorial capacity, first as an assistant to Rufus M. Jones, the editor, and later assuming full editorial responsibility. The Publication Board and THE AMERICAN FRIEND staff were especially glad for his presence at the recent sessions of the Five Years Meeting. To the very last he edited the column "Toward Fellowship in Meditation." Significantly his final contribution appeared in the last issue of 1945, by his own request. THE AMERICAN FRIEND was greatly indebted to him for his able and devoted service.

With this issue the same column under a new title appears. It will be edited for a while under the heading "The Devotional Life" by Leonard S. Kenworthy. In the train of Herman Newman, younger hands now lift the torch, lighting our way ahead into the realm of prayer and communion with God. We prize this feature of THE AMERICAN FRIEND and hope that it may serve helpfully our wide constituency of readers.

Storm Over Palestine

THE narrow pathway from Egypt to the ancient Babylonian empire and lying between the desert and the Mediterranean, has been a center of turmoil many times during more than two milleniums of recorded history. It has belonged to many peoples or "nations." To whom does it belong now? Does history give the Jewish aspirations more validity than those of other peoples? Should the present Arab population have the final answer to the question of a possible Jewish national home in Palestine.

Certainly it does not become Americans to press the supposed historical rights which the Zionists urge when we are not ready to concede the reoccupation of Pennsylvania and Indiana by the original Americans—the Indians. And certainly it is less becoming to us to press for Jewish immigration into Palestine unless we are willing to receive a relative

proportion of Jewish immigrants into America. There is no basic reason why Palestine in particular should bear the brunt of a problem to which all nations owe their share of responsibility.

We yield to none in our concern for relief and security for Jewish peoples the world over. They have been persecuted and oppressed in unspeakable ways, and we want to give them relief *at once*. But we cannot dodge responsibility by passing it to Palestine or to any other single area of earth.

The giving of two deeds to the same piece of land, by Great Britain has created an embarrassment which America is now invited to help resolve through a joint commission. It is strange that big powers can so easily assume the responsibility of making decisions for small states or peoples. How about a homeland in America or in some of the wide reaches of the British empire! The recent statement by President Truman, that considerable numbers may be admitted to America, is commendable.

Relief for these harried Jewish populations is of first importance, but Palestine and the ideology of Zionism is not an adequate answer.

The problem is complex and it cannot be resolved by the simple expedient of a national home land in Palestine. History approves no such answer. Drive history farther back—who owned Palestine before the Jews? These have been moot questions for centuries. Who has the right to Palestine?

Apostle of Switzerland

IN 1940, we climbed a hill at Neuchatel, Switzerland, with Pierre Ceresole. We paused midway to see spring sunshine sifting through new birch leaves, making an eerie green light around the slim, white trunks of the trees. We stood together in that sylvan sanctuary with heads uncovered, resting and worshiping in silence. At the top of the hill we paused again, seated on great boulders above the deep wide valley in which the red tile roofs of the village were reflected clean and warm. Beyond was the lake stretching toward either end of the valley. The far shore lifted gently to rolling hills that seemed to merge with the Jura Mountains in the purple distance.

When friends are weighted with such glory, they can speak only with abated breath. Finally the long arm of Pierre Ceresole pointed toward our extreme left where, at the end of the lake, lay a cluster of buildings. This, he explained was the location of an interesting experiment in prison reform similar to that of Thomas Mott Osborn. With that as a beginning, our conversation turned to other areas of pioneering; to Gandhi who had climbed that same hill with him, thence to "Service Civile" by which Pierre had opened a new technique to peace workers. We coaxed from him the story of those work camps for youth and the philosophy underlying them. That was his life, his dream. It was his great contribution to Friends and to his world. "Service Civile" did not stop with Switzerland. It has now become a pattern of education for young people in America and elsewhere and its possibilities in educational technique have not yet been fully exhausted.

We rose from contemplation to walk home again. His large, physical body took the descent, as it did the climb, in stride. We lunched together on the balcony of his room and planned further travel together, visiting Friends across Switzerland.

Two delightful weeks passed in which he served as our traveling companion and interpreter. On one occasion we were guests of his brother, Colonel Ceresole of the Swiss Army. During a momentary absence of Pierre, the Colonel paid high tribute to his brother as a man of principle and courage. The Colonel and his pacifist brother were our delightful companions for the day.

In October, 1945, Pierre died. Our mind went back to that day at the end of the Swiss pilgrimage when we bade one another an affectionate "Au Revoir" and he turned the corner toward home. With such men as he are the fulcrums of history marked. They are the men of spiritual ingenuity and stalwartness who brace themselves against the all but invincible forces of their day and turn them, be it ever so little, to the advantage of men and of the kingdom of God. Not only in Genesis but in our day it can be recorded that "in those days there were giants in the earth." Among them was Pierre.

* * * * *

Now that the war is over Friends may be able to consider the bases and problems of conscientious objection to war in a more objective manner. Certainly such problems should not appear only in a time of crisis. The enlightenment and sensitizing of conscience are basic to civilization. The deeper issue is always (to put it negatively) not conscientious objection *against* something, but a conscience sense of responsibility *for* something. There was one thing in common to the boy who joined the military forces, the one who chose CPS and the one who went to prison—they all faced the responsibility of being conscientious regardless of their separate decisions. That right and that responsibility was more important than the opinions they held. Our chief problem now *on which to work* conscientiously is the creation of a secure peace. No other element is so immediately pressing as the claims for world order, finally through world government.

* * * * *

The coming to life of the United Nations Organization with an initial meeting at London in January, calls our attention again to the movement for world order. In the development of U.N.O. there has been wide disagreement as to the merits of the charter. It is now time, not primarily to defend it, and certainly not the time to attack it. It is time to encourage and strengthen our one and only world organization for peace. The charter will need changes, but our primary responsibility is to get U.N.O. under way as a functioning body. With its headquarters in America we cannot avoid a greater sense of responsibility while recognizing it as belonging equally to other nations. Emotionally we shall be the closer tied to it. America has the fearful and dangerous

responsibility of rightly using her excessive power to the benefit of all and thus for her own welfare. Follow the U.N.O. It should take first place now in our news interest.

* * * * *

It is heartening to know that the Federal Council of the Churches of Christ in America is calling a special conference in March. When the churches have cooperated through the Federal Council they have made a tremendous impact for world peace. The Conferences of Delaware and Cleveland, the work of John Foster Dulles, the work of the World Council of Churches in Europe, and the regular work of the Federal Council have given evidence of church power in the creation of world peace sentiment and world order. Political leaders have seen the impotence of political action alone and have turned in several ways to church leaders and to organized religion for help. Much has transpired since the conference of Cleveland. The creation of the U.N.O. at San Francisco, the atom bomb, the end of a world war on two fronts, the consequent problems of reconstruction, all demand a new study, a new sense of direction and a realistic strategy consistent with the responsibility of the Christian Church.

E. T. E.

Goodness No Substitute for Intelligence

By Claud Howard

NO greater demand was ever made upon weak, finite nature than the injunction of Jesus in his Sermon on the Mount; "Be ye therefore perfect even as your Father in Heaven is perfect" (Matthew 5:48). In this memorable mandate, Jesus set forth the ultimate and apparently impossible goal of man's whole existence. The ideal of the infinite perfection of God is demanded of frail man who dwells in a house of clay and perishes as a flower of the field.

Complete attainment of this perfection by man is impossible in this circumscribed sphere of time and place. But as an ideal to be approached merely and never wholly reached, it is an eternal challenge to man's aspiration and development and demands that he expand his limited nature and grow into the likeness of God in his infinity. As little Ernest in Hawthorne's story kept the image of the great stone face before him and meditated upon it until he grew into a likeness of it, so man must keep God's perfection before him until he comes to resemble it. This injunction gives man a statement of his full function in living: he is to develop the limited divine within him until it unfolds into the likeness of the unlimited divine in God.

In man's attempt to comprehend the elements of God's perfect nature, he has conceived of three ultimate and irreducible qualities, co-equal and eternal—truth, goodness, and beauty. Man, subject to finite limitations, is unable at any one time to conceive of all these qualities in their fullness. At various times and by different types of persons, different elements are seized upon and emphasized. Prophets and great moral teachers see God as goodness; artists and poets are prone to view him as beauty; and the scholar interprets him in terms of truth. Religionists are inclined to hold that goodness is the prime quality of God and they have often stressed it to the disparagement of truth and beauty. But surely God is all these qualities in their absolute and harmonious perfection. If this be true, then the moral obligation to see God as truth or as beauty is no less binding than to conceive of him as goodness.

Need for Intelligent Goodness

To be perfect as our Father in heaven is perfect is to be intelligent as he is intellignt. Intelligence without goodness as its directing force may be terribly destructive, as we have seen in the great World War, but goodness without intelligence as its guide may be blind and tragic. Neither goodness nor intelligence per se is safe; each must be supplemented and enriched by the other. Goodness without intelligence is a heart without a head and intelligence without goodness is a mind without a spirit. The former is blindness and stupidity; the latter is soulless and mere pedantry. Each element without its supplement is so incomplete and fragmentary that it cannot within itself be considered as an attribute of the Divine nor a part of his perfection. No amount of goodness can compensate for a lack of intelligence just as no amount of intelligence can substitute for lack of goodness. "The good life," says Bertrand Russell crisply, "is one inspired by love and guided by intelligence."

In the teachings of Jesus, goodness is stressed but never to the disparagement of intelligence. Realizing the perils ahead of his disciples when he was about to send them out from him into a wily world, knowing that they would be as lambs among wolves, Jesus uttered one of his most memorable sayings for their guidance: "Be ye wise as serpents and harmless as doves" (Matthew 10:16). Never have the two qualities of knowledge and goodness been linked so inseparably in words so simple and powerful. This immortal statement of Jesus is the supreme expression of these two supplementary qualities, springing, as it did, from one who himself was the supreme embodiment of them.

Jesus Commendation of Foresight

In his commendation of the unjust steward, Jesus most startlingly stressed intelligent foresight even when it was directed to a low end. As a boy with a nascent sense of justice, I was puzzled by Jesus' approval of the act of the unjust servant. I did not then see that it was not the steward's injustice but rather his foresight that Jesus admired. The steward's aim was not the highest ethically, but he was far-sighted enough to provide security for his old age when he would be too old to dig and too proud to beg. It was this shrewd foresight, a quality so often lacking on the part of good people, that Jesus commended. Again, as Luke records it, we have another immortal dictum from Jesus' occasional teaching: "The children of this world are in their generation wiser than the children of light" (Luke 16:8). If in the passage the word "shrewder," or the more learned Latin word "perspicacious," were used instead of "wiser," the meaning of this immortal paradox of Jesus would be more clear. "The children of light," the saints, the righteous,

pious,—certainly have higher ideals than "the children of this world," but they too often are less "wise" in knowing how to attain their high purposes.

GOODNESS MUST BE APPLIED

This terribly tragic world will not be saved by people who are merely good in intentions; it can be saved only by those wise enough to put their goodwill into action and thereby attain their noble aims as the steward attained his low ones. Goodness cannot be effective unless it is wise enough to realize its goodness in social activity, bringing the kingdom of heaven upon earth. The "children of light" must have the practical foresight of the unjust steward—his power of pragmatic intelligence — to bring in the kingdom of righteousness, peace, and justice upon this earth. Jesus was certainly not an intellectualist, but he knew goodness without intelligence was ineffectual. To be perfect even as our Father in heaven is perfect we must not only partake of his infinite goodness, but we must share his infinite wisdom, for

> Wisdom. . . is a breath of the power of God,
> and a clear effluence of the glory of the almighty,
> . . . an effluence from everlasting light,
> an unspotted mirror of the working of God,
> and an image of his goodness.
>
> (WISDOM 7:24-27)

The Spiritual Nature of Men

By Thomas E. Jones

This is the second in a series of devotional talks given by radio. The first appeared in the November 1, issue.

WE are discussing four beliefs which have sustaining power. They enable us to make the transition from war to peace and strengthen us for the far-reaching and profound changes that lie ahead. Previously we discussed the belief that the universe is essentially spiritual rather than material. We found that God was more than a great scorekeeper in the game of life. He was interested in something more than winning a war or providing a right-of-way for the surging passions of hitherto oppressed peoples. He was a hope, a vision, a fellowship and a safe way. By enabling people to arise to the greatness of an opportunity, perfect an art, or exploit an adventure, we found He actually transformed the face of the earth and raised up alabaster cities on the fruited plains of nations. He brings people into personal contact with Jesus of Nazareth and changes avariciousness and intolerance into generosity and sympathetic understanding. He enables people to get into the grain of things, into the flow of destiny, and into the ever-developing purposes of power and life. He leads wanderers back home and brings men into a more complete understanding of themselves and other people.

THE ONENESS OF LIFE

Today we are to examine our second belief: *Individual human beings have infinite worth—there is that of God within them which characterizes their innermost being.* In another letter to the Corinthian church, Paul said, "For God who commanded the light to shine out of darkness hath shined in our own souls to give the light of the knowledge of God in the face of Jesus Christ . . . for which cause we faint not, for though our outward man perish, the inward man is renewed day by day." This presence of God within the human soul gives it a value surpassing all other measures of worth. It brings men into consciousness of sin, and leads them into unity with other heirs of the indwelling Spirit of God. It defines and demonstrates the basis of authority in human relations. It restores faith in communities that have lost confidence in each other, and it guides and directs the cosmic stirrings of little peoples throughout the world. Through a sense of spiritual oneness, it projects the integrated and significant self into a creative upsurge of the world.

Catching this spirit, James Weldon Johnson in his poem, "The Creation,"* says:

"And God stepped out on space,
And He looked around and said;
I'm lonely—
I'll make me a world.

"And as far as the eye of God could see
Darkness covered everything,
Blacker than a hundred midnights
Down in a cypress swamp.

"Then God smiled and the light broke
And the darkness rolled up on one side,
And the light stood shining on the other,
And God said; That's good!

* * *

"And God walked around,
And God looked around on all that He had made.
He looked at His sun, and at His moon,
And He looked at His little stars
And He looked on His world with all its living things.
And God said; I'm lonely still.

"Then God sat down on the side of a hill where he could think.
By a deep, wide river He sat down.
With His head in His hands, God thought and thought
Till He thought; I'll make me a man.

"Then up from the bed of a river God scooped the clay,
And by the banks of the river He kneeled Him down.
And there the Great God Almighty Who set the sun fixed in the sky

"Who flung the stars to the most far corners of the night
Who rounded the earth in the middle of His hand—
This Great God, like a mammy bending over her baby,
Kneeled down in the dust, toiling over a lump of clay
Till He shaped it in His own image.
And into it He blew the breath of life,
And man became a living soul."

This loneliness of God for man which Francis Thompson calls the "Hound of Heaven," pursuing the unwilling and wayward individual until he is transformed into the likeness of God—this lonely Creator of the universe finds manifestation in the loneliness of man. For it is in the consciousness of being alone, wholly alone and dependent upon one's self, that persons turn to their great counterpart — the eternal God. From foxholes in the lonely Pacific, or when lost behind the lines in Europe, men who had never realized their need for the Divine Companion have called with anguish of soul for the saving power of God.

THE SPIRITUAL ESSENCE OF LIFE

Disillusioned and humiliated, a seventeenth century mystic, James Nayler, when robbed and beaten and left to die, murmured to those who found him, "I found it alone, being forsaken. I found that there is a spirit which delights to do no evil, nor to revenge any wrong,

*From *God's Trombones* by permission of the *Viking Press, Inc.*

but delights to endure all things. Its hope is to outlive all wrath and contention, and to weary out all exaltation and cruelty. It has no evil in itself; its crown is meekness; its life is everlasting love unfeigned; and it takes its kingdom with entreaty, not with contention, and it keeps it by lowliness of mind."

Again, St. Augustine and his mother, overlooking the ramparts of the city at Ostia, Italy, revealed how this sense of loneliness can lead one through contemplation step by step into the highest unity with the Divine. He wrote, "We, raising up ourselves with a more glowing affection towards the self-same, did by degrees pass through all things bodily; even the very heavens where sun, moon, and stars shine on the earth; yea, and we were soaring even higher by inward musing and discourse and admiring of Thy works; and we came to our own minds, and went beyond them that we might arrive at that region of never failing plenty where Thou feedest Israel forever with the food of Thy Truth, and where life is the wisdom by which all these things are made. And as we talked and yearned after life itself, we touched it and hardly touched it with the utmost leap of our hearts."

The God-filled are to be Used

In the ever-present flow of the Spirit of God to man and of man to God, the infinite worth of individuals becomes apparent. They are neither to be abused, nor unduly protected. They are to be reverenced and given responsibility. Their desires, interests, and creative responses are to be geared into the work of the world. They are to be evaluated and measured not by some abstract man-made standard, but by the effect of their spirit and work upon other people.

Again these God-centered individuals are to be given responsibilities. The highest standards of work must be offered them. Opportunities, far-reaching and important, must be placed before them and expectations held for the highest performance of difficult tasks. Sensitive to the creative forces within them, and the needs of frustrated, disillusioned, and heart-broken people about them, these individuals can undertake programs of reconstruction and orderly development that will beautify areas laid waste by war's chaos. Such individuals will not be given to self-aggrandizement, false pride, or personal advantage. They will seek with others to build a society that will remove the causes of dissension and strife. Moreover, such individuals will recognize the importance of working with others to achieve common aims. A sharing of spirit, point of view, and methods of work will enhance the effectiveness of their undertakings and fulfil their joy of accomplishment.

Again, it will be the portion of individuals of such infinite worth to lead others to an understanding of the Spirit of God that dwells within them. In love and in confidence, they will share this divine communion and, invigorated by its power, spread the light of the countenance of God wherever they go. For God has commanded the light to shine through them into the darkness in the present world. The day-star of His love shines in and through them to yield a harvest of ineffable spiritual riches and strength of mind and body. Direct contact with the fountain and source of life makes them "authentics," as John Hughes calls them. They become the essential "I's" and "me's" of a God-filled society that reaches across time and space in a living manifestation of the eternal "Now."

The Cohesive Power

Such individuals do not belong to an abstract or impractical world. They do live and function here and now. They are the type of persons serious-minded young people would like to follow. With them and through their devoted insights, young people, who were hunted by herds of steel and plastic creatures from adding machines to huge newspaper presses which robbed them of security and destroyed their status in the prewar world, look for comfort and aid. To them, returning soldiers, disillusioned with the frightful outcomes of the philosophy of "necessary expediency" will turn for counsel and cooperative planning of a society that will endure.

Such individuals can have a profound influence in implementing the purposes of the United Nations in a changing world. They can work with and through minority groups and bring proper cautions to the attention of the over-confident victors of war. They can help rebuild the waste places, re-interpret the meaning of the universal church, bring fresh life to Christian missions, and provide an atmosphere in which mutual exchange of men and material can lay the foundations for one world. Can the importance of such an opportunity and a responsibility be over-emphasized? The need is here. The time is ripe. The light has shined. And God is sending forth His disciples into all the world to lift it up anew unto Himself.

This belief in the infinite worth of individuals can be a center of departure for a newer and better Christian community; a more just social order; a more effective way of distributing the benefits of man's creative efforts; and a more authentic manifestation of the love of God. May I ask you to share it with me, and to apply it to every man, woman, and child irrespective of race or nationality throughout the world.

CHURCHMEN OPPOSE PEACETIME CONSCRIPTION

In a meeting of concerned churchmen, and with Ernest Fremont Tittle presiding, the following statement was made on November 9.

In the name of God and humanity there must never be another war. Every nation seeks security. Our only hope of security is the same as that of every nation—namely, total peace together. One world demands one cooperative endeavor based on international morality.

We therefore plead with all Americans not to throw away our Nation's chance for world moral leadership, not to take any step in the opposite direction from collective security through world organization.

Inasmuch as we covet for our nation such moral leadership, we oppose conscriptive universal military training in peacetime,

BECAUSE:

1. Conscription is unilateral action and thus, threatens the United Nations Organization and all efforts towards world cooperation.

2. Conscription arouses the darkest suspicions of all nations, provoking them into competitive armaments and hostile camps.

3. Conscription is no protection. It is based on obsolete notions of warfare and has little relevance to the atomic age.

4. Conscription follows the disastrous pattern of European militarism.

5. Conscription would regiment our youth and expose them to the dangers of barracks life at a most crucial and impressionable period in their lives.

6. Conscription would establish an undemocratic system aimed at unquestioning obedience to military authority and constitute a totalitarian threat to religion, education, labor, and business.

Therefore, we call upon all people of good will to oppose every move toward that new isolationism which says that we shall arm to the teeth against all others.

Positively we urge support of every measure that helps to strengthen international organization and to place our nation on the side of cooperation, friendship, and peace.

How easy it is for one benevolent being to diffuse pleasure around him and how truly is a kind heart a fountain of gladness, making everything in its vicinity to freshen into smiles.—WASHINGTON IRVING.

Cost of Peacetime Military Training

By John M. Swomley, Jr.

THE probable cost of compulsory military training in peacetime is an important factor in any discussion of the postwar security of the United States. It is important because we must discover whether there are less costly ways of providing security. It is also important for us to know whether or not the added economic burden will actually hurt the United States.

With respect to security and defense the United States has at least the following four choices:

International Agreements for Disarmament and the Abolition of Conscription. There is no question but that this would involve the least cost for all nations—and certainly for the United States.

A World Police Force. Under any united nation setup short of actual world government and a yielding of sovereignty by the nations, it is clear that sovereign nations could have an international police force only by pooling their resources. Under an international security council whose purpose was to prevent aggression, each nation would have to make only a small contribution in terms of armed forces. Of course, this would require nations not to have an independent armed force. This would be relatively cheap economically.

Military Alliances. This would involve arrangements whereby two or more nations pooled their military resources and acted as a unit in time of crisis. This is a costly procedure because it assumes that other nations or military alliances are preparing for war. Hence there is the likelihood of armament races and tension politically which would require more and more money for "defense."

Independent Military Planning. This course of action involves planning not only against any particular aggressor but also as the United States War Department spokesmen say, against "any combination of aggressors." This is unquestionably the course of action now being recommended by American military planners. Hence plans for a navy larger than all other navies in the world combined—and an air force second to none—and unilateral control of the atomic bomb—and universal military training.

This is the most costly of all security plans. It inevitably involves an armament race with other nations. Only by more and more money could the United States continue to surpass all other nations in "preparedness." Not only would this require great economic resources and huge taxation but, in a world armed to the teeth as a result of an armament race, there could be no real security. Ultimately the United States could not compete against the rest of the world unless we were to engage in war and conquest, thus preventing certain competition.

Huge Costs Lead to War

The money to pay for large military establishments comes in the long run from taxation of the people unless the State assumes control over all the nation's resources. In any event the people will permit their money or their resources to be used for more and more military preparations only if there is a real possibility or threat of war. Consequently the Generals, the Admirals, and other Government officials must continually frighten the people in order to get huge armies and navies. Sometimes history has recorded actual attempts on the part of a nation's leaders to provoke international incidents to persuade their people to vote more money for "preparedness."

Size of Postwar Establishment

General Marshall has repeatedly stated that if we have universal military training we shall need only a comparatively small standing army, but he has never stated how small that army will be, nor has he indicated how large it would be if we don't have universal training. As a matter of fact the size of the professional army will probably be determined independently of whether the nation has compulsory military training. No existing proposal suggests that the trainees will become a part of the standing army or navy. After training they are to be returned to civilian life. The War Department will have as many needs to garrison island bases, man forts on the mainland, and constantly to train its men in new methods of warfare, irrespective of whether there is compulsory military training or not. It will therefore ask for as large a standing army as it can get. Actually, the War Department envisages a force of at least one hundred and twenty thousand officers to train the annual youth conscripts if we get compulsory training. These would have to be in addition to the regular army unless the War Department is willing to weaken the regular army by detaching them from their regular duty and training.

There have been various estimates of the number of conscripts if we adopt compulsory military training. These estimates range from 750,000 to one million men, depending on what physical qualifications are established. The army and navy indicate that they expect 970,000 trainees out of an annual group of 1,200,000 eighteen-year-olds. In addition to this, the army plans for at least 500,000 regular army troops and the navy for 585,000 officers and men.

Cost of Compulsory Training

If each conscript receives $30 a month salary or $360 a year and if the annual cost of food, clothing, lodging and equipment is about $1000 per trainee, the cost for 970,000 trainees would be $1,319,200,000. This does not include the cost of at least 120,000 officer trainers. Their salaries and maintenance would cost at least an additional $540,000,000.

If the professional military establishment numbers about one million men and if the annual average rate of expenditure per man is $4000, the total cost of our postwar military force, including a conscript force, would be 5.8 billion dollars annually. As Schickele and Everett point out, such an expenditure "would be more than the total expenditures for relief by all state and local governments during the 1930's, would be twice the amount spent altogether on the Civilian Conservation Corps and the National Youth Administration and would be thirty-five times the total sum spent on the League of Nations, World Court, International Labor Office, and all other international organizations combined from 1919 to 1939."

Indirect Costs

In addition to the cost of training the annual class of conscripts, there is the indirect cost of the loss to the nation's economy as a result of the withdrawal of these men from productive labor. According to the 1940 census, sixty-eight per cent of all eighteen-year-olds were employed and about thirty-two per cent were serving as apprentices or continuing their education. One estimate of the productive value of a man withdrawn from civilian pursuits is $2,400 worth of goods and services at 1939 prices. The indirect cost of withdrawing 970,000 men each year would be about 2.3 billion dollars. This takes into account the fact that trainees withdrawn from higher education lose a year of more skilled work later on.

A total estimate cost of a year of

compulsory military training would be $4,187,000,000. Even if we assume that conscripts will have the same food and clothing costs in civilian life as in the army, these will be more than offset by the cost of the weapons held in reserve for their use.

There will be no point in training almost a million men a year and maintaining a reserve of five to six million men unless weapons for them are constantly ready. There will not be time to manufacture weapons for five or six million in the short time (estimates vary from six weeks to a year) required for mobilization. Therefore we must expect War Department demands for an arsenal of weapons which can supply millions of men. These weapons will become out of date quickly as improvements in fighting machinery take place. Consequently, their replacement cost must be included in any estimate. One estimate is for a billion dollars a year replacement cost if we have a capital value of equipment of eight to twelve billion dollars. This is a conservative estimate since it assumes that the weapons become obsolete at the rate of only ten per cent per year.

Of course, if weapons become obsolete and must be replaced each year, what about the men who were trained to use the now outmoded weapons?

In addition to all these costs there will be the cost of Selective Service each year. General Hershey told the American Legion convention which met November, 1945, that under a peacetime compulsory training setup, local draft board machinery would have to be maintained throughout the United States. The salries and expenses of Federal, state, and local Selective Service employees will probably not cost the $52,000,000 which was the appropriation for Selective Service from June, 1945, to June, 1946, a period which for the most part was after the cessation of hostilities. The annual cost of Selective Service in peacetime would be somewhere between thirty-five and fifty millions of dollars. This estimate does not include the cost of camps for conscientious objectors or court and prison costs for conscientious objectors and other Selective Service violators which have annually cost millions of dollars.

Universal military training cannot possibly be considered an economical method of gaining security for the United States. It is by far more costly and less efficient than other methods. Moreover, it is almost certain to fail in its purpose. No nation has been spared war as a result of having compulsory military training in peacetime. No nation has been spared defeat in war because in peacetime it had adopted military training. If the United States had adopted peacetime conscription in 1920 as was proposed, there is no reason to believe we would have been better prepared for war than European nations which had it. There is absolutely no reason to believe that we could have remained at peace or kept the world at peace, by virtue of our use of compulsory military training.

The author is indebted to Rainer Schickele and Glenn Everett for background material which appeared in their study in the September, 1945, *Annals of the American Academy of Political and Social Science.*

TRANSLATORS COMPLETE NEW TESTAMENT

By FRANCES DUNLAP HERON*

An introductory article dealing with the Revised Standard Version of the New Testament to be followed by a series of four articles on "The WORD in New Words."

The world's consistently best selling book will establish a new anniversary in literary and religious history on February 11. On that date the Revised Standard Version of the New Testament, over which eminent American Bible scholars have labored for fifteen years, will go on sale in bookstores throughout the nation.

Authorized by the forty Protestant denominations that compose the International Council of Religious Education, which holds the copyright, the new version attempts to translate the original Greek text into the everyday language of Americans of today. Dean Luther A. Weigle of the Yale Divinity School, who heads the revision committee, will exhibit the first official copy at the annual meeting of the International Council in Columbus, Ohio, on February 11. Receiving it will be Harold E. Stassen, former governor of Minnesota, and the active president of the International Council.

The Revised Standard Version is a revision of the American Standard Version, published in 1901, which was in turn a revision of the King James Version, published in 1611. In ordering the new translation in 1930, the denominations recognized that much of the archaic language of the King James Version is difficult to understand today, whereas the stilted literal word order of the American Standard Version lacks beauty and force. Further stimulus to a new translation came from the discovery of ancient manuscripts throwing new light on the Bible text, and from the unearthing of quantities of papyri revealing new rules of translation.

Members of the revision committee were asked to prepare a version that would eliminate the archaic language and inaccuracies of the King James Version, at the same time retaining its simple, classic English style. They have worked in two sections, one dealing with the Old Testament and one with the New Testament. All changes in the translation of the New Testament were voted upon by both sections.

The translation of the Old Testament will take about four more years. Throughout its research and revision, the committee has consulted with an Advisory Board composed of representatives of the different denominations.

Each book of the New Testament was assigned to one or two committee members for initial revision. After this individual work, the whole section met for group discussion. Much additional work was done by correspondence and in meetings of smaller groups.

The publication of the new version marks the end of thirty-one meetings of the New Testament Section, covering one hundred forty-five days, usually in morning, afternoon and evening sessions averaging three hours each.

When a member had completed his initial revision of a particular New Testament book, a typed copy of his draft was sent to each member of the section for study. When the section met the draft was discussed, verse by verse. A new draft, prepared by the late Dr. James Moffatt in the light of the decisions reached, was then mimeographed and distributed for further study.

At later sessions of the section, the mimeographed draft was discussed once more, verse by verse. Suggestions of the Advisory Board and others were considered. A revised set of the mimeographed drafts was next submitted to members of the Old Testament Section.

At a meeting in Northfield, Massachusetts, August 15-29, 1943, the manuscript of the entire New Testament again underwent scrutiny, with consideration being given the votes and comments of the Old Testament Section. Finally the revised manuscript was placed in the hands of a small editorial committee to prepare for publication.

Now the Revised Standard Version awaits the most important test of all—that of the everyday American citizen. The Committee hopes that in his hands it will become not only the best seller but also the best *read* book of this and succeeding years.

The National Council of the Fellowship of Reconciliation has called upon President Truman to proclaim a Christmas amnesty for the three thousand conscientious objectors in federal prisons. The President was also urged to provide an equitable rate of demobilization for the eight thousand objectors still in Civilian Public Service.

*Homewood, Illinois; editor of "The Family Circle," *The Christian Advocate;* editor of "The Family Page," *The Christian Evangelist.*

Findings of Commission on The Social Order

(From the sessions of Commission II of the Five Years Meeting)

MORE than fifty Friends from all over the United States, who were assembled at the Five Years Meeting sessions to study the Social Order, were united in fresh understanding of the meaning of the Old Testament statement, "The earth is the Lord's and the fullness thereof; the world, and they that dwell therein." Those assembled were challenged by the question, "Who shall stand in his holy place?" The answer, "He that hath clean hands and a pure heart," brought us to a consciousness of failure in the presence of the world's need.

We were reminded again of the experience of William Penn as he realized there is a power that overcomes the world. Today, as then, God's way points to the use of the land by those who are competent to take care of it. Since the earth is the Lord's it follows that the land must be used for every man. Large holdings, other than possibly some of the public domain, lead to a violation of this principle, for are we not members of the same family, bound together in a reverence for the use of the land and the responsibility to care for it as a sacred trust? Land holdings of family size enable people and the land to serve each other better.

As a family, our first responsibility is to perpetuate and nurture a wider Christian community. We are stewards of the land that has been entrusted to us. The family type of farm operated by the owner becomes a unit of responsibility, reaching out to the limits of the world community. With feet firmly planted on the soil, such a family reaches out arms to all the suffering world—to our neighbors next to us and across the sea. Persons thus concerned give themselves to the affairs of the church, the school, the nation, and the world.

I.

Growing out of this situation, members of the Commission recognized the following major problems which need the concerned attention of Friends. The first is that of dislocated peoples, including minority groups, service men, industrial workers, seasonal farm workers, and the economically oppressed —both rural and urban. The second problem is that of dislocation of basic concepts having to do with a standard of living that should raise up rather than pull down the quality of life of ourselves and our neighbors. It distorts the meaning of money and the value of things. A return to a life of wholesome simplicity in housing, clothing, food, and general association with others, is called for. We can re-examine what is coming to be known as the "American way of life" and strive to build an adequate way of life for all peoples.

The Commission also recognized the problem of confused and relaxed moral standards. Lack of personal and group discipline reflects misunderstanding of values that are essential in the maintenance of the home and the liberation of human personality. The secularization of beliefs which has led the people to give their loyalties to the partial and inadequate, has dulled the moral perspectives and misplaced the sense of right and wrong. Economic panaceas, short-sighted politics, and pressure-group tactics have made inroads on the moral standards of community life, which must be apprehended and overcome by concerned Friends. Other forms of public immorality, such as intemperance, sexual promiscuity, games of chance and all unsocial conduct are acutely apparent and must be opposed by the organized conscience of present-day Quakerism.

Finally, the Commission was aware of the responsibility of spiritually awakened Friends to cooperate with government, whether on the local or national level, and with civic bodies, labor unions, religious societies, etc., in realizing the larger aims of the good society without compromising their Quaker convictions. Friends should try to discover similar convictions in others and by their common aspirations bring the whole community to higher levels of achievement under the guidance of our Heavenly Father.

II.

In meeting the above mentioned problems, the Commission on the Social Order of the Five Years Meeting suggests some of the possible solutions. These are submitted for the consideration of individuals and groups of Friends in Quarterly and Monthly Meetings.

1. We should like to suggest the searching of individual hearts. Are our hands clean, and what can we do to ascend into the hill of the Lord?

2. We wish to recommend a survey of the problems which confront us at home, in our community and in the world about us. This survey should be specific and inclusive. It should relate to all the elements of our community—the rich and the poor; employer and employee; white and colored; Catholic, Protestant, and Jew. It should define the problems of the community, discover their basic causes, and outline solutions.

3. Our third suggestion is careful community planning. If planning commissions exist, we should exert our influence through them by active participation. If none exists, we might set up such a council, including all groups of the community—management, labor, racial minorities, economic minorities, etc.

4. We suggest that the heads of families and the leadership of local Meetings stress, at every appropriate opportunity, the principles of Christian stewardship in relation to the use of land and other natural resources, production of industry, and the use of money and credit. We are also stewards of our children, their training and education, and the opportunities we are able to provide for them.

5. We covet greater participation of Friends in government, by letting their wishes be known to their representatives to influence local, national, and world government for the common good.

6. We are anxious that local Meetings study the possibility of organizing community-wide, cooperative action-projects to meet the needs of those less fortunate. This can best be done by working with them—not for them—in such mutual aid projects as credit unions, cooperative buying and selling, housing projects, and community education and recreation.

7. The Commission feels the need of studying the possibilities of bringing individuals, families, and groups of young people, or groups of families into situations as "social internes" to leaven community life. We can make continued and extended use of the work camp technique in training social leadership and giving outlet for the desires of young people to be of service. The technique of inter-visitation should also be used. It is often possible to encourage and if necessary, free, individuals, families, or other groups to spend time in inter-visitation between local Meetings, camps, and communities and even across borders into Canada, Mexico, and the Caribbean areas.

III.

We should like to point out the following outstanding examples of fruitful experimentation in these fields:

1. The experience of the Social Order Committee of Philadelphia Yearly Meeting in bringing employers and employees together for frank discussion of common problems. (Materials on this subject are obtainable from the Committee at 304 Arch Street, Philadelphia.)

2. The experience of the Brethren Service Committee in bringing world relief concerns into the individual homes and farms by soap-making, food-processing, heifer-raising, and other down-to-earth projects.

3. The work of the University Month-

ly Meeting of Wichita, Kansas, in providing a demonstration of better housing for the poor.

4. The work of the Seattle office of the Service Committee in the inter-racial work camp field.

5. The cooperative gardens, cannery, housing project, educational, public health, and recreational projects of Flanner House, Indianapolis.

6. As examples of the program of "social internes," we wish to point out Wilmer and Mildred Young's Little River Farms rural experiment; the urban experiment of Flanner House; Kagawa's cooperative movement on a national scale; the international experiment of our work camp group in Mexico; also the proposal of Howard Elkinton that Friends' families go to live and work in Germany, Japan, Mexico, Cuba, and similar areas.

Youth in a Post–War World

By Leonard R. Hall

THE war is over. The future is uncertain. But what happens in that future will, in a large measure, be determined by how well we are able to live successfully and peacefully in our homes and communities, and how wisely we direct and guide our youth. We have been so preoccupied with what adults have called "the major issues of life," that we have all but forgotten the ever-present, ever-urgent problems of our young people.

This is especially true of our high school young people, because their problems are more complex and more subtle than those of other youth. This is true also because in this age youth is old enough to act and think for itself, and is considered in many respects to be adult.

The Problem Analyzed

So far as I know there has been no extensive attempt to analyze the effect of war on the youth of this age. It is certain that war does drastically change them. No one will deny that their lives are upset; the future with little promise; the present without motive or driving force; and the past is a nightmare in their young lives. All of the anxiety of the hurried, hollow lives of millions of adults is reflected in the over-stirred abnormal imaginations of young people. Allow me to name a few of the results.

First, there is a feeling of instability and uncertainty present among our young folks. The broken homes; mother in the factory and father in the army; parting of sweethearts; uncertainty of the whole world outlook; inability to plan for the future—all of these and others help to bring this feeling about. On the other hand, because the older people are preoccupied and do not consider them or bother about them, they learn self-reliance, and adopt the characteristics and ideas of adults before their time. Thus we have instability and uncertainty instead of self-reliance and security.

Second, there is a deep feeling of inner dissatisfaction among them. They feel keenly within themselves that money, things, shows and juke boxes are not the answer to their personal happiness and satisfactions of life. More than that, they realize that their lives are barren and empty spiritually, although many of them would not admit, or even realize what it is that is lacking. This results, nevertheless, in the seeking after the "thrills" of life. The overt hilarity and the over-activism are but symbols of an inner yearning.

Third, every young person has a dream of life as he would like it to be. It is a life of happiness and peace and usefulness, with himself at the center. Usually, disillusionments come and he finds that people and life are not as perfect as he had believed or hoped. Today this disillusionment comes far too early in the lives of our youth. It results in warped and twisted lives, moral laxity, and a bitter, hopeless outlook toward life. The perversion of these dreams further drives youth to a warped and unreal system of values. Thus, they sacrifice their educational prospects for jobs that will bring them money and "good times."

Fourth, there is a great natural desire on the part of young people for friendship and sympathy and attention. One of their first questions is, "How can I make more friends?" Many of them honestly do not know how to make friends or understand the rules of friendship. Others are self-centered and do not care to exert the effort. The result is more lives full of loneliness and despair.

Fifth, our youth have the idea that this is the most advanced and fascinating age of all history. Historical perspective is largely absent. War is accepted as normal, and newspaper propaganda as truth. Democracy, filled with various meanings, has become their religion. They have learned to scorn all things traditional, including Christianity and the convictions of early Quakers. They too seldom are taught that to believe in democracy without the religion and the spirit of Christ at its base, is like trying to gather fruit from a tree without roots.

These facts should not prejudice us against our young people or cause us to despair. Our youth of today are in many ways far in advance of their fathers and grandfathers. This should, however, make our own responsibility to them a matter of urgency. These are not problems for youth or adults, but for all of us. If either group fails we all pay. Our place is with them, for as Albert W. Beaven once wrote, "If they are worse now, we are the ones who brought them up."

Need for Reality

A great and concerted effort must be made throughout our society to teach the reality of the "inner world." We need a new enlargement of life through the intellect as well as a knowledge of the necessity of God in our social activities. We need to counteract sentimental teachings about love with an enlarged and sacramental view of family life.

While homes all about us are going to pieces, it is imperative that the Christian home be the "hiding place from the wind." Not that it should be too pious to be livable because of our traditions, but it should be a training place for creative living. It must be a home in which progressive, aggressive education is used in its broadest and most wholesome aspect. It must be a "cell of life," giving nourishment to a spiritually starving world.

This is the hope of our young people's societies, the young people themselves, and of Friends. If we are to have a better world, it will be because we are truly by the side of the young people, working in and for the kingdom of love and righteousness that it might at last reign in the hearts of men everywhere.

DON'T TEAR UP THOSE CHRISTMAS CARDS!

"Too bad to destroy such beautiful cards—but what can one do with them?" How many of us have uttered such exclamations a week or two after Christmas. Well, the Save the Children Federation can place the pretty cards from your friends where good use will be made of them—in remote rural schools where the Federation carries on its service to underprivileged children, and where attractive pictures are rarely seen. For some years the Federation has received and distributed considerable quantities of cards, which have been utilized in many ingenious ways to the delight and cultural benefit of the children. Much larger quantities can be used. Just put as many cards as you like into a package, write your name and address on the outside or inclose inside, and mail to Save the Children Workroom, 8 Washington Place, New York 3, N. Y. There the cards are assorted and forwarded to area centers for direct distribution. Postage is 3 cents per ounce. Packages one pound or over may be sent prepaid by Railway Express at a saving.

THE DEVOTIONAL LIFE

Conducted by Leonard S. Kenworthy

This column has formerly been known as "Toward Fellowship in Meditation." It was edited by Herman Newman, recently deceased. The same purpose of inspiring prayer and worship is central to this column under a new title and edited for a time by Leonard S. Kenworthy.

* * * *

DREAMS AND VISIONS

It shall come to pass afterward,
That I will pour out my spirit upon all flesh;
Your sons and your daughters shall prophesy;
Your old men shall dream dreams,
And your young men shall see visions.

JOEL 2:28—The Bible: An American Translation.

The people that were walking in darkness
Have seen a great light;
They that dwelt in deep darkness,
On them hath light shone.

ISAIAH 9:2—Robert Rogers, *The Abingdon Bible Commentary*

* * * *

One man with a dream, at pleasure
Shall go forth and conquer a crown;
And three with a new song's measure
Can trample a kingdom down.

"The Dreamers"—Arthur William O'Shaughnessy.

* * * *

Dreams are they—but they are God's dreams!
Shall we decry them and scorn them?
That men shall love one another,
That white shall call black brother,
That greed shall pass from the marketplace,
That lust shall yield to love for the race,
That man shall meet with God face to face—
Dreams are they all,
But shall we despise them—
God's dreams!

Dreams are they—to become man's dreams!
Can we say nay as they claim us?
That men shall cease from hating,
That war shall be soon abating,
That the glory of kings and lords shall pale,
That pride of dominion and power shall fail,
That the love of humanity shall prevail—
Dreams are they all,
But shall we despise them—
God's dreams!

"God's Dream"—Thomas C. Clark.

* * * *

If you have built castles in the air, your work need not be lost. That is where they should be. Now put the foundations under them.

HENRY THOREAU.

IMAGE

Softly the snowflakes are fluttering down . . .
Waken to wonder, O sleepy town!
Trees now are brides in altar light,
Wearing soft sparkling gowns of white.

EDNA HAMILTON.

ADVENT

The unknown soldier, to a bomber-moon,
Thinks of the shepherds watching on the hill.
The unknown soldier, at a mortar's noon,
Hears angels chant the gospel of good will.

The unknown soldier, crouching in the shade,
Sees all the snipers' bullets straying far.
The unknown soldier, marching in parade,
Keeps looking for the one, the guiding star.

The unknown soldier, blind and lame and dead,
Finds God magnificent and strangely mild.
The unknown soldier, without heart or head,
Seeks home and halo of the little child.

GERHARD FRIEDRICH.

PLEA TO THE LORD

Shake the heavens and earth, send down a sign,
O Lord; cause this peak to topple, that hill
To burst forth in awesome flame to fill
The hearts of men with belief and wonder. Sons of thine
Who dare destroy themselves and kill their brothers
Must terribly learn. To them reveal thy wrath,
Thy grievous sorrow; make known the sternest path
Of all—faith in Thee, and through Thee, others.

But as I spoke—implored—calmer hands
(Unseen) quieted. There was a voice saying, wise,
"Look not to the hills for a sign; here perceive
That in this and that place is one who stands
Amid the desolate ruins, and firmly cries,
'I believe, Oh Lord, Father, yea, yea, I believe.'"

MILTON M. GORDON.

TO JAPAN

Japan, I have read of you:
In that mirror I have seen
That you are like the lotus buds
To whose gentle opening sound
Your populace listens
On Lotus Popping Day.
Your islands lie upon the lapping seas
Like blue shadows in a dream.
That is your soul of grace—
Once born . . . to be reborn . . .

Go to your parks once more:
Listen to the opening Lotus
Speak not of death but birth;
And with the opening buds
Be born as they are born—
A lovely flower!

GRACE SHILLING WHITE.

BEYOND THE BARRIER

Soul posts above the sense,
Its course revealed;
Soaring each cautious fence,
It leads the field.

Unshod by reason's steel,
Mind sets the pace;
It overtakes the real,
Ignores the race.

Eager in the clear,
A stallion's breath!
Spirit outstrides pale fear
To hurdle death.

Light floods the shadows long
Obscuring shape;
The shining rider's song
Parts finish-tape.

DOROTHY MUMFORD WILLIAMS.

The height of the pinnacle is determined by the breadth of the base.

RALPH WALDO EMERSON.

* * * *

Dreamers of dreams, we take the taunt
with gladness,
Knowing that God, beyond the years you
see
Hath wrought the dreams that count
with you for madness
Into the substance of the life to be.

Give us, O God, to dream until our
dream
Becomes at last Thy great Reality.
Give us to hear Thy music, till its theme
Comes to our ears a finished symphony;
Into our shallow pool Thy infinite ocean
pour
Until Thy boundlessness has swallowed
our shore.

DWIGHT BRADLEY.

* * * *

Give us, O God, the strength to build
The city that hath stood
Too long a dream, whose laws are love,
Whose ways are brotherhood,
And where the sun that shineth is
God's grace for human good.

Already in the mind of God
That city riseth fair,—
Lo, how its splendour challenges
The souls that greatly dare,
Yea, bid us seize the whole of life
And build its glory there.

WALTER RUSSELL BOWIE.

* * * *

We thank Thee, O God, for exalted visions of the eternal destiny of man and for all the dreams of a divine society on earth. . . . Help us in the spirit of our Lord's Prayer to build the kind of world which will tend to make men good. . . . Gladden now our eyes, we beseech Thee, O God, with a nearer vision of that perfect day when none shall hurt nor destroy in all Thy holy mountain, for the earth shall be full of the knowledge of the Lord as the waters that cover the sea. In the name of Jesus Christ, our Lord, Amen.

JAMES MYERS.

God, bless my enemy!
Thou seest I have lost all power
To help this child of Thine;
The hour
Of my extremity has come;
Blind, halt and dumb
I stand before his needs.
Unless
Thou hast the patience still to bless
Us both with sudden sight,
We are both lost—one in the plight
Of victory, the other in despair.
God, could it be that he is there
Struggling within his soul to pray
For me—his enemy—today?

MARGUERITTE H. BRO

IN MEMORIAM

Herman Newman was born at Roberts, Ford County, Illinois, October 22, 1874. He moved with his parents to Rush County, Kansas, in about 1878 where as a boy he, with other members of his family, joined the Society of Friends at the small Meeting at Hargreaves. He attended Penn College for one year and then entered Friends University at Wichita when it opened its doors in 1898, graduating with the first class in 1901. He was their first representative at Haverford College, where he studied under Rufus M. Jones and gained a broad and creative view of Quakerism that remained with him for the rest of his life.

Herman Newman worked for THE AMERICAN FRIEND from 1902 until its publication was transferred to Richmond in 1912. During the early part of this period Rufus Jones was Editor and Herman Newman served as Associate Editor; later Rufus Jones withdrew and Herman Newman was made Editor.

From 1913 to 1926 he worked with the Illinois Childrens' Home and Aid Society, in Chicago—an agency primarily concerned with placement of dependent children in foster homes. During this entire period he was an active member of Chicago Monthly Meeting, serving as pastoral secretary during the early part of the period. Also, he took a leave of absence in 1919-20 to join the American Friends Service Committee group which was feeding children in Germany. From 1926 to 1937 he was Superintendent of the Kansas Childrens' Home and Service League, with headquarters in Topeka, Kansas.

For a number of years thereafter he served as Secretary of the Kansas State Conference of Social Workers. He and his wife spent the last three years of their life together in Newtown, Pa. His wife, Emma Broomell Newman, died in March, 1945, and Herman Newman was living at "The Harned," a Friends' home in Moylan, Pa., at the time of his death, on December 10, 1945.

Herman and Emma Newman had two children, William H. of Lansdowne, who is on the faculty of the University of Pennsylvania, and Edwin B. of Swarthmore, Pa., who is on the faculty of Swarthmore College.

A STRANGE PARADOX

Under varying circumstances through the passing of the years, I have observed living proof of the truthfulness of Jesus' teachings. A striking example has just come to my attention.

In September and October of this year while on a mission of relief for children in Norway, Sweden, The Netherland, Belgium, and France, I talked with many people who had suffered severe torture at the hands of the Gestapo. Some had been beaten, others burned, some put into clamps and under thumb screws. Every fiendish device practiced in the days of the inquisition had been used upon them and some had suffered almost unto death.

One might expect that these people would bitterly hate the Germans and demand the most cruel vengeance. To my surprise I found them the least vindictive of all. It is those who have not suffered so directly and so terribly who would exact the most severe reprisals against the defeated foe. I discussed this phenomenon with many people in different countries, none of whom could give me an explanation.

Finally I reached the conclusion that these tortured persons whose anger at first flamed at white heat against their tormentors learned from experience that, if they wanted to continue living themselves, they must cease hating their enemies. Violent hatred is so consuming that it destroys the hater. Self preservation, or at least spiritual, mental, and physical well-being requires us to love our enemies and to do good to those who despitefully use us.

This has seemed a hard saying but Jesus, as always, was right. It is good psychology and good physiology to love our enemies and to have boundless good will even toward those who persecute and torment us. Anger kills; love builds. Once more I marvel at the insight of the lowly philosopher of Galilee. Would we but harken unto his voice, the Kingdom of God of which he taught and about which we all dream, might indeed become a reality here and now.

HOWARD E. KERSHNER.

NATIONAL YOUTH WEEK

January 27 - February 3

(Through the Youth Department of the Board on Christian Education, Youth Week is being promoted throughout the Five Years Meeting.)

Warning that at the present time too few of the youth of America are being reached by the churches, J. Edgar Hoover, director, Federal Bureau of Investigation, United States Department of Justice, pointed out that this "failure to make contact with the citizens of tomorrow is producing a fertile field for future crimes." This was revealed in a statement to Dr. Roy G. Ross, general secretary of the International Council of Religious Education, endorsing the 1946 observance of Youth Week, January 27-February 3, sponsored by the United Christian Youth Movement.

"I sincerely believe that if America is to remain devoted to the fundamentals of Christian living, more adults must assume their responsibility in bringing our young people closer to the church," Mr. Hoover stated. "Youths too young to vote accounted for 21.4 per cent of the arrests last year and unless a concerted effort is made through the media of the church and the home, these same delinquents may be the hardened criminals of tomorrow.

"Youth Week offers Christian young people their first opportunity to speak unitedly for Christ and the Church since the 'shooting war' ceased," Dr. Daniel A. Poling, minister of the Baptist Temple, Philadelphia, and president of the International Society of Christian Endeavor, pointed out in his statement of endorsement. "In no previous time has the opportunity been so large, because never before in human history has the threat to mankind been so great. The millions of our brothers and sons who fought, and the hundred thousands who died, have won for us the chance to make a decent world and build a brotherhood."

John Foster Dulles, internationally-known lawyer and adviser to the State Department at the United Nations Conference at San Francisco, in his statement of endorsement declared that "national security depends on world-wide fellowship."

"No formula for peace will work except in an environment that is conducive to peace," Mr. Dulles averred. "Future security depends basically upon world-wide fellowship of the kind that Christ sought. If individual young people, in their daily life and daily contacts, will develop the spirit of fellowship, they will be making an indispensable contribution to man's salvation, both spiritual and physical."

More than three million young people are expected to participate in the observance of 1946 Youth Week, with programs planned both in individual churches and in inter-church sponsored events.

Beginning more than thirty years ago in the celebration of the birthday of the International Society of Christian Endeavor, various church groups in later years planned a Youth Sunday or Youth Week. With the growth since 1934 of the United Christian Youth Movement, administered through the International Council of Religious Education, into a continent-wide, interdenominational organization representing young people in the United States and Canada, need has arisen for a united observance.

FORD & HAYDEN PLANTING BIBLICAL TITHING WHEAT

HENRY FORD—PERRY HAYDEN

Henry Ford, the motor magnate, and Perry Hayden, the Tecumseh Quaker miller, are shown here filling a shoulder-bag last year with the famous dynamic kernels "Biblical Tithing Wheat" during the sowing of the great two hundred and thirty acre field, which originated from a tiny cubic inch of grain planted in a small patch four by eight feet in 1940, to demonstrate some Bible lessons in tithing and re-birth.

The tithe was taken out for the church after each year's crop was harvested, and the entire balance replanted each year. This year's crop from the two hundred and thirty acres was 5,187 bushels, which will require more than two thousand five hundred acres for planting the sixth and last crop of the experiment. If continued for seven years, it would cover the entire state of Indiana. In nine years it would require the whole United States, and in fifteen years it is estimated that it would cover the globe. After deducting the tithe, the balance left for replanting has exceeded the State average of Michigan every year.

Last year's two hundred thirty acre tract was on land furnished by Henry Ford, but this year's planting is so large that no single tract of land in Michigan could handle it, so the seed has been parceled out to about two hundred fifty farmers throughout the country, who are now planting the genuine "Biblical Wheat" and will give the tithe to more than one hundred fifty different churches. A representative field of the famous dynamic kernels is being planted inside the race track at the Adrian fair grounds, where the huge official celebration will be held during the harvest next summer. The wheat will be cut, threshed, ground into flour, baked into biscuits and fed to the multitudes in the grandstands, right before their very eyes.

"The elaborate plans being completed by Perry Hayden, in cooperation with the Lenewee County Fair Board, will make this the most spectacular international human-interest story in the world," says Raymond J. Jeffreys, an Ohio publicist. "The colorful parades, cutting and harvesting pageants showing equipment used from the Biblical days down to the modern combines, and reports from the farmers throughout the country who are making possible the completion of this stupendous final year of the project, will make this great religious event a living demonstration of the Biblical truths regarding sowing, reaping, re-birth and tithing," says Perry Hayden, the Quaker miller and founder of the demonstration.

FLANNER HOUSE SOLVING CRUCIAL PROBLEM

The Survey Graphic, in a recent issue, gives a glowing account of Flanner House in Indianapolis, and the work of Cleo Blackburn, its director. Located in a center of the northward migration of southern Negroes, it is a perfect proving ground. This city, whose inhabitants are overwhelmingly native-born Americans, now has the greatest percentage of Negro population of any city north of the Mason and Dixon Line. Flanner House has been making headway on a terrific problem—which is rampant also in every industrial city in the North—the problem of how Americans can live and work happily together when some happen to be white and some happen to be black.

You will rarely find a town as stirred by an enterprise and a man as Indianapolis is by Flanner House and its director. It was founded forty-five years ago but things did not really begin to happen until its directors brought Cleo Blackburn from Tuskegee Institute. Now Flanner House has recruited and trained

a small army of Negroes to work amicably in Indianapolis factories and homes. By an amazing piece of community team work, it has built a new settlement on the edge of what former United States Housing Administrator, Nathan Straus, called the worst Negro slum in America. It has been instrumental in constructing a new health center nearby. It is operating perhaps the largest community gardening and canning project by and for Negroes in the United States. But above all, it has shown whites and Negroes how racial troubles lift when two races work together for their common good, absorbed in the job. The settlement's very able staff, by the way, is made up of twenty-five Negroes and nine white associates from the American Friends Service Committee.

The project has been backed by the Community Fund and many other organizations and the Indianapolis Junior Chamber of Commerce four years ago picked Cleo Blackburn as the man who had done most for his city in the preceding year. "I am not interested in what people call the Negro problem," declares the thirty-four year old director of Flanner House. "I am interested instead in Negro development. In the history of the United States the Negro has faced two crises. The first came when thirty-five hundred thousand freed slaves were dumped into a competitive world for which they had no training. The second crisis is with us now when twenty-five thousand southern rural Negroes are here in the North to stay, bringing neither the aptitudes nor the attitudes necessary for city and industrial life. In essential readjustments it is further for the Negro who goes from the fields of Alabama to the factories of Indianapolis than it is for the Italian who goes from industrial Milan to industrial Indianapolis.

Flanner House has undertaken to teach the tide of rural Negroes, lured from the South by war jobs, in classes in the settlement house, factories and shops some of the rudiments of industrial life, of which they knew nothing in the timeless, clockless world from which they came. Last year there were nearly a thousand calls for housemaids which had been trained in both the use of modern equipment and in manners. It has checked the record of each worker and found that ninety-two times out of every hundred, "Satisfactory" goes down on the record.

Plans are now under way to convert the slum area into a park, building homes on the cooperative idea as had been done successfully in Uniontown, Pa., at Penn Craft, a project of the Service Committee. By pooling the skills of all, it has been found that homes could be built for half the usual cost and for those who cannot afford to buy, decent low-rental homes will be made available.

Despite the city-wide enthusiasm for Flanner House, its projects have met some opposition. Almost invariably, however, Flanner House calls forth more good will than people ever knew they had, and they go there for the thrill of being near anything so vital and growing. The idea will undoubtedly grow throughout the country.

Forum

FRIENDS PEACE TESTIMONY CHANGED!

Editor, THE AMERICAN FRIEND:

I am tremendously interested in the question of the peace doctrine of Friends. I have been interested in it for many years. The second world war, the reports of the Five Years Meeting, and some articles in THE AMERICAN FRIEND both before and after the Five Years Meeting have caused me to give much thought to the question and to formulate some opinions.

The editorial in the issue of December, 13, brought my thinking to a climax when the editor suggested the question, "Just what is the peace testimony of Friends today?" In developing my opinions I should like to state two or three theses. The first is this: I think that the peace doctrine of Friends today is not what many Friends and some Friends Meetings assume that it is. A principal part of it is not the belief that all Friends should refuse in time of war to give any aid to the war effort of their country.

I think it might be said that this was the position of the church at one time, but positions change. The editor speaks truly when he says we are slowly awaking from our colonialism and cloister Quakerism to see that we have to live in a world as it is, quite as certainly as to live for some better and distant civilization.

I know the churches of this middle country pretty well and I believe that if it were put to a vote to determine if a refusal of the members to give any aid to the war effort of their country in time of war should be made a part of our peace doctrine, eighty per cent of the members would vote against it.

It is because we have not been realists; because we have tried to escape from living in the world as it is, that there comes the occasion for my second thesis. It is this: When war is raging between this country and another, we must choose which side we will help. It is our only choice. Whatever we do we shall help either our country or the enemy. To do nothing is to help the enemy.

Shall we not say that the peace testimony of Friends is a firm belief that the differences between nations should be settled peacefully around a conference table without resort to war. Let the conviction be so deep that Friends will work earnestly to this end, and let it be agreed that the time to work is during peace. Little can be done in time of war. Now since peace has come it is the time of all times to make the Quaker peace testimony effective.

Surely we all agree that in this war our country fought to establish justice and right and to dethrone tyranny and aggression. If we as Quakers can work with enthusiasm and faith; if we can enlist other churches and other people; and if we can so influence our Government and the governments of other countries that they will settle their troubles around a conference table, that will be a peace testimony worthy of Quakers and of all churches put together.

A. F. STYLES.

Hutchinson, Kansas.

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TESTIMONY UNCHANGED!

Editor, THE AMERICAN FRIEND:

How happy I am to know others adhere to the teaching of our precious New Testament; not only Friends but those of other denominations as well, in these perilous times.

To me it has been no question of what stand to take in the ghastly war just come to a halt, but I have been so grieved to know of so many going all out for this war. Some have said to me, "This war is 'different' and things have 'changed.'" Sadly so, but not the teachings of Jesus. It seems to me that any sane person may see war is hate and so very contrary to the teachings of our dear Master for the true Christian.

I should like to comment on the article under Forum in THE AMERICAN FRIEND of November 29, by Anna Hamilton. I have said those very words many times, yet it looks to me as if we have lost our Christian influence not only in Asia, but also all over the world, and are making preparation to continue doing so.

Truly if I did not know the worth of prayer, I would be most miserable. I, too, say it is high time, and has been for a long while, to look at conditions as they are—not only for Friends but for all churches. Surely we are living in the day of the Antichrist; the enemy deceiving the very elect. A new church might come out of the rubble.

I want to comment also on the editorial, "Stop This American Atrocity," in your journal of July 26. I have given it to others to read; as well as articles written on the atomic bomb. True, it is "world atrocity" as one writer says, but the world did not profess Christianity.

MRS. J. A. HAMMA.

Portland, Indiana.

"... If Thine Enemy Hunger, Feed Him ..."

A Message to Men and Women of Good Will

Fellow Americans, in our efforts this winter to feed the hungry in many war-stricken lands, let us not neglect the German children and all those who have been our enemies. They also must live if there is to be a new birth of hope and peace among the people of Europe. Not that we suggest any preference for Germans; all hungry people must be given food. But let the distribution of our help be impartial, according to need, to friend and foe alike.

In an unprecedented way, we Americans hold in our hands the fate of the German children. They and the children of Austria are in a desperate plight. Unless there is an outpouring of moral support for their relief and unless food is shipped from the United States, they will surely die in countless numbers as Central Europe sinks into starvation-driven chaos.

The official daily ration in Germany today is 1,500 calories. This is about one-half of a normal diet and means certain death if continued throughout the winter. Only the United States has the power and supplies to act in this crisis. Yet little or nothing is being done. Our armed forces and our Government seem to be awaiting a mandate from the American people to ship food into the shattered, foodless cities where millions are homeless and unemployed. No other power or agency can avert famine, especially in Germany, this winter. UNRRA is barred from aiding German nationals due to restrictions within its charter. There is no German government to beg or borrow funds with which to buy food abroad.

With great humility we Quakers undertake to speak for the crushed and silent masses in Germany. We believe that millions of Americans share our conviction that they must be fed in so far as it is within our power. This is no humanitarian impulse merely. We speak under a compelling sense of the power of love to heal our wounded universe. For in this world of ours there are certain moral laws which operate irresistibly whether we acknowledge them or not. If we Americans want a rightly ordered world, we must put in operation the methods that will build it. The feeding of starving children is a sure step toward peace. We must try to see their human faces and feel for them in their agony. We must realize clearly that starvation produces abnormality in character and that almost more important than food is the touch of a kindly human spirit with its creative power of hope and faith and courage.

We know whereof we speak. We have fed the children of many nationalities under many tragic circumstances. We have seen the hearts of embittered people grow warm and tender in response to such ministry. The fertilizing seeds of human friendship expressed in deeds of kindness are what Europe needs to remove violence, hate and the spirit of vengeance. This is both sound statesmanship and the essence of our Christian faith.

To make this possible there must come in America a burst of powerful sentiment in favor of inducing our Government to see that food is brought to the children of Central Europe, and with it those deeper springs of life which tend to restore hope and faith in men.

Specifically we urge that our Government mobilize food-stocks, transport and funds to raise the level of rations to at least 2,000 calories daily in Germany, Austria and the other countries unable to procure food for themselves.

We urge the American armed forces to accept the assistance of American voluntary relief agencies in the specialized care of children, expectant and nursing mothers and the aged, or in whatever services they can render effectively.

Finally, we urge the speedy resumption of mail and parcel post service to Central Europe in order that persons in the United States can supplement rations by sending food and clothing to their friends and relatives.

These are essential steps to avert famine and wholesale death in Central Europe this winter. We encourage our fellow Americans to join us in supporting these recommendations. We urge you to press for action through your church, clubs and civic organizations. Let us make a beginning in the great task of building a world at peace and fit for children to live in.

RUFUS M. JONES, *Honorary Chairman*
HENRY J. CADBURY, *Chairman*
CLARENCE E. PICKETT, *Executive Secretary*

Over the signatures of Rufus M. Jones, Henry J. Cadbury, and Clarence E. Pickett, officials of the American Friends Service Committee, an advertisement has been placed in several leading newspapers of the United States. It calls for a program of food for Germany as well as for other countries. Sixteen thousand letters were received in response and approving, with only twenty-one opposing the suggested program. Sixteen thousand dollars were sent in without solicitation as a result of the advertisement. A reproduction is printed above. Friends keep writing your Senators, Representatives, and the President requesting adequate feeding for all who are starving and commending the moves made to date by the Government in that direction.—Editor.

QUAKERDOM · AT · LARGE

The *Nayler Sonnets* by Kenneth E. Boulding have been published in book form at seventy-five cents. It may be ordered from the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

* * * *

The Christmas greetings coming to THE AMERICAN FRIEND carried, among other appreciations, special reference to the inside cover page of Sunday School lesson helps by Percy M. Thomas. THE AMERICAN FRIEND has been highly gratified with the good response to that page.

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The reunion of service project workers of the American Friends Service Committee was held at Pendle Hill, December 28-30. In the group was included Mexican volunteers. Roy McCorkel and Kenneth Morgan were the leaders. "The Postwar World—This is It" was the general subject.

* * * *

Because of the article in the recent AMERICAN FRIEND, "Friends Testify in Washington" by J. Henry Scattergood, the Peace Committee of Indiana Yearly Meeting is sending two thousand copies to their Meetings. This statement on Friends peace testimony is worthy of our attention.

* * * *

The Rural Life Association continues to be a placement office among its other services. There is now a call for a married farm worker on a fruit and vegetable farm. Discharged military or CPS men may be interested. Write Stanley Hamilton, Rural Life Association, Quaker Hill, Richmond, Indiana.

* * * *

Kenneth and Dorothy Stevens and John Griffith, all of William Penn College, were recent visitors at the Friends Central Offices. Kenneth and Dorothy Stevens came to Penn from Hawaii where they had been associated with Gilbert and Minnie Bowles in the Friends Meeting. John and Kenneth are beginning a visitation of CPS camps.

* * * *

Applications are on file at Earlham for thirty-five students who wish to enroll for the winter term. Of this number, twenty-five are ex-servicemen who, with the seventeen already enrolled, will bring the total number to forty-two. Five are married, and four of these will probably live in suites in Bundy Hall, men's dormitory, which recently have been made available to married veterans.

* * * *

Norman Young of Nebraska Yearly Meeting, who has recently been appointed Secretary of Stewardship and Finance for the Five Years Meeting, began his full time service December 1. He has been spending some weeks in the Central Offices at Richmond. Until arrangements can be made for his family to move to Richmond, he will have his office at 4146 Irving Street, Denver, Colorado. Friends may write him at that address.

> THE AMERICAN FRIEND encourages correspondents and others to send items of interest for "Quakerdom-at-Large." Whether in finished form or not, please send them. Editing will be cared for at THE AMERICAN FRIEND office.

* * * *

THE AMERICAN FRIEND has received a letter from Margaret Dorland Webb who went recently by sail boat (!) with her son, William, and family to Southern Rhodesia in East Africa. William Webb is principal of Silinda Institute, a mission institution, with five hundred pupils in his general care. Margaret Webb expresses special appreciation for THE AMERICAN FRIEND. She refers her friends to the *National Geographic*, September, 1944, for a description of Rhodesia.

* * * *

As boys who are members of Philadelphia Yearly Meeting, Race Street, come to their eighteenth birthdays, they are invited to a meeting for discussion of their responsibilities. Possible peacetime conscription makes this particularly appropriate. All whose eighteenth birthdays will occur in 1946 were called to meet January first. This plan is a joint responsibility of the Representative and CPS Committees. On November 11, they also held a conference on post-war responsibilities to returning service men and similar problems.

* * * *

The Friends General Conference which will be held June 21-28, 1946, at Cape May, New Jersey, extends an invitation to all Friends and interested persons to attend the sessions. There will be a Junior Conference for young people from nursery school to junior high school inclusive, and a high school section for young people in senior high school. There will also be activity for young Friends of college age and over, although most of the young people of this group attend the lectures and round tables of the Conference.

The first printing of ten thousand copies of the revised reprint edition of William Wistar Comfort's book, *The Quaker Way of Life*, issued several months ago by the Blakiston Press, a subsidiary of Doubleday, Doran, is already out of print. A second printing of five thousand copies will be ready very soon. This modern portraiture of Quakerism was first published as *Just Among Friends* by The Macmillan Co. in 1941, and ran through five editions under the original imprint. The revision gives added recognition to the varieties of Quaker practice beyond the original work. Friends will do well to own and read this book.

* * * *

Starting with a limited child-feeding program in Vienna, the American Friends Service Committee will undertake the relief of civilians in Austria this winter. This is the first American relief to be sent into Austria although the Allied Council for Austria has urged UNRRA to rush aid into that country which is threatened with starvation and epidemic disease. The initial expenditures to get the Quaker project under way totals $150,000 which is being spent on powdered milk to be shipped from the United States and foodstuffs available in Switzerland. In addition the Service Committee is shipping forty-three tons of clothing some of which has already arrived in Switzerland.

NEWS OF OUR MEETINGS

First Friends Meeting of Marshalltown, Iowa, held a father-son banquet recently which was attended by sixty men; the Willing Workers division of the women's auxiliary being in charge. Toasts, group singing, and special musical numbers were enjoyed. Z. M. Bressler of Lamiolle spoke on "Building for Life." The invocation was given by George H. Lewis and the closing prayer by Orval H. Cox.

* * * *

On a recent Sunday evening in East Whittier Friends Meeting, the Montebello junior high school orchestra furnished several numbers, and the pastor, Harold Walker, preached on the theme, "An Instrument in God's Orchestra." The Woman's Missionary Society met on the 13th of December with twenty-two ladies present. On the evening of the 19th, the Christmas program by the children of the Bible School was given; a treat for the children being distributed. On the following Sunday, an adult choir gave "The Christmas Story" in

music with Miguel Castillo of "Gospel Recordings" as tenor soloist. John S. Kimber is choir director. On Monday evening, young people of high school and college age, sang carols to the sick and shutins. The Bible School White Gift totaled $2,049.86.

* * * *

South Marion, Indiana, Friends report a very successful series of evangelistic meetings with Hubert Mardock as minister. The meetings were held October 28 to November 18 with good responses in altar services. Seven new persons have applied for membership and others are considering it. Sixty-three persons are reported as definitely helped. The Meeting is pleased with the ministry of Hubert Mardock and the results of his work.

* * * *

They say Friends have a tendency to keep a good man in office a long time, but a recent New York Monthly Meeting seemed to prove otherwise. Among the fifty people present there were three Clerks, ex-Clerks, and Assistant Clerks of New York Quarterly Meeting, Seven Clerks and Assistants of New York Monthly Meeting, and one ex-Clerk of the Congregational Meeting. It was no wonder that the business went easily that night, with so many Friends on the floor who knew how a Meeting looks from the Clerk's desk.

* * * *

Following the suggestion of Wilmington Yearly Meeting Peace and Service Committee, the Wilmington Committee was in charge of the November 28 Wednesday evening meeting when *The Survey of the Society* by Harold Chance was studied. Last fall the Committee sent to all members of the Meeting mimeographed copies of the annual AFSC report, with a copy of *Quaker Relief* and AFSERCO News, with a brief letter about the local work of the Committee. This Committee arranged with a store in town to receive used clothing for the Service Committee. They are later mended and sent on from time to time. In addition to this work the County Council of Church Women sponsored a special collection of clothing during the week of November 12 to 18, sending 1210 pounds.

* * * *

The Peace and Service Committees of Wilmington Yearly Meeting have been active. They held a one-day conference this Fall on the "Price of Enduring Peace" with Bernard Clausen as leader under the direction of John Kavanaugh and with the cooperation of the Ministerial Association and the County Council of Church Women of Wilmington. One hundred and seventy persons attended the dinner with over two hundred present for the evening session. In November a noon meeting was held at three of the four Quarterly Meetings in Wilmington Yearly Meeting. Robert Shattuck was present at two of these meetings, stressing the importance of continued support of CPS. Reports of these meetings with a copy of Harold Chance's *Survey of the Society* were sent to the chairman in each local Meeting.

* * * *

Among the activities at Mooreland, Indiana, Meeting were the Annual Harvest Home Festival and cafeteria supper held just prior to Thanksgiving. This was the nineteenth and largest festival held. Quarterly Meeting sessions were held in November with good attendance. Glenn Reece, Yearly Meeting superintendent and Willard O. Reynolds, pastor at Valley Mills and West Newton, were present and spoke acceptably. Preceding the Monthly Meeting, a covered dish supper is served which adds to the social life of the Meeting. There is an active Calendar Club and Missionary Society sponsored by the women of the Meeting and community. Reading has been stimulated by the use of books from the circulating library of Western Yearly Meeting, and twenty-five members are receiving THE AMERICAN FRIEND, and forty the *Upper Room*. The Sunday School room has been redecorated and a cement approach put in front of the building. E. T. Albertson is serving his fourth year as speaker at the Sabbath morning meeting for worship.

* * * *

Bangor Quarterly Meeting met in regular session at Liberty Meeting, November 24 and 25. At the meeting of Ministry and Oversight, with George H. Lewis presiding, good reports were given of the five Meetings, but all felt that there could be improvement in the spiritual and evangelistic life. Reports from the Yearly Meeting Ministry and Oversight sessions were given. Wade Dillavou, pastor at Liberty, spoke on temperance and Charles Beals, Yearly Meeting superintendent, spoke from I Corinthians, 3:6 in the worship service. Orval H. Cox, Quarterly Meeting superintendent, who was in charge of the Meeting, introduced the new pastors. Following the dinner and time of fellowship, the Woman's Missionary Union met, with reports being given and decision made to send $25 to Mary Cotton, a medical missionary in Jamaica. Charles A. Beals gave an inspiring address to a large group at the Young People's Rally on Sunday afternoon.

The American Legion in their recent convention did not ask for postponement of release for conscientious objectors, but only that they be released in keeping with the rate of military discharges. Men from CPS are now being released at the rate of nearly eighty per month.

REPORT ON SITUATION IN GERMANY

M. R. Zigler, American church relief official who has returned here from an inspection trip to Germany, declared that conditions are so bad in that country that American churches must do what they can to help. Executive secretary of the Brethren Service Committee, Zigler traveled in Europe for the Commission on World Council Service and the Church Committee on Overseas Relief and Reconstruction.

As an example of the need, Zigler recalled he had seen twenty-five hundred people come into an air raid shelter to spend a night. There were no babies among them, he added—tragic sign of the way starvation first eliminates the very young. These people were given soup and bread, he said, adding that the diet of the German population is thirteen hundred calories a day, or well below the minimum needs for active persons. Zigler said he saw one woman in Berlin who had lost eighty pounds since April. Many others have lost twenty-five to forty pounds, he said.

"We asked a famous German pastor where the people are living in the ruins," Zigler recounted. " 'Well,' he replied, 'we really don't know. But you can see downstairs there,' and he pointed to the place where the next-door house had stood. We saw an archway which had remained standing, below the level of the street. A family of seven had erected a stove with a pipe under this archway, and there they were sitting around a table which had been salvaged, eating their daily rations. This is only one of the thousands of similar pictures which can be seen with your own eyes when passing through Germany."

"In our family of five," a German professor told Zigler, "two members are kept busy the whole day just seeing that we get our rations and seeing to collecting wood for the winter. The civilian population will receive just enough fuel, at the most, to provide one hot meal per day."

While the displaced persons suffer, there are several organizations trying to help them, Zigler said, and he called the German civilians the "most neglected." He said estimates of the number of German civilians expelled from Polish and Czeck areas vary from eight to twelve millions. These people straggle along the roads or hang onto the sides of trains, with all their belongings in a knapsack. In Hanover, he explained, the church has organized a shelter in the central railway station, where destitute evacuees may stay one night. Every night there are twelve hundred new people there—only a part of the total drifting through Hanover.

RELIGIOUS NEWS SERVICE.

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GERHARD FRIEDRICH—25 Park Street, Montclair, New Jersey.

MILTON M. GORDON — 4035 Spruce Street, Philadelphia, Pa.

LEONARD A. HALL—Minister Friends Meeting, New Castle, Indiana.

EDNA HAMILTON—2636 Fenton Avenue, Cincinnati, Ohio.

DR. CLAUD HOWARD—Head of the English Department of Southwestern University, Georgetown, Texas.

THOMAS E. JONES — President Fisk University, Nashville, Tennessee.

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DOROTHY MUMFORD WILLIAMS, — 105 Ridge Street, Glens Falls, New York.

GRACE SHILLING WHITE—Knox, Indiana.

BIRTHS

BRUMMELER—To Ed and Felice Otis Brummeler on September 22, a daughter, Dorothy Ann, at Key West, Florida.

HALE—To Ritchie and Evelyn Hale Strickland, on July 22, a daughter, Rosemary Lee, at East Whittier, California.

HEROLD—To Owen and Eileen Herold, a daughter, Dorothy Anne, at Whittier, on September 23.

LARSEN—To Jerry and Betty Burnett Larsen on September 23, a son, Lawrence Jerrell, at Whittier.

LINDLEY—To L. Eldon Lindley, Jr. and Louise Yoder Lindley of Media, Pennsylvania, a daughter, Rachel Lee, on November 4.

QUIMBY—To Stephen and Vivian G. Quimby of Unadilla, New York, a daughter, Susan Elizabeth, on December 10.

WALTON — To Robert and Heroldine Cremer Walton, a son, Robert Russell, on May 17, at East Whittier, California.

WHEELER — To Forrest and Gladys Purdy Wheeler on September 1, a daughter, Kathleen Fay, at East Whittier, California.

WHITE—To Don and Phyllis Thompson White, a son, Lawrence Charles, on July 29, at East Whittier, California.

MARRIAGES

CLOT-MOTT—Corabel Mott to Louis Clot, Jr., of Chicago, Illinois, at the home of her parents, Mr. and Mrs. Harry J. Mott in Sycamore, Illinois, on December 28.

BARNETT-BALDWIN — Mary Louise Baldwin, daughter of Lester and Cora Baldwin, to Charles Barnett, Jr., son of Mr. and Mrs. Charles Barnett, Sr., on December 15, at the East Whittier Friends Meeting; Harold E. Walker, minister.

DEATHS

KELSEY—Anna L. Kelsey at La Porte, Indiana, on December 9, 1945, aged eighty-seven years. She was born in Hendricks County, Indiana, the daughter of Calvin and Sarah Hadley Osborn. She was graduated from Earlham College in 1887. She united in marriage with Mead A. Kelsey, a Friends minister, who preceded her in death in 1924. After a residence of twelve years in Wilmington, she left there in 1942. Surviving are three children, Ruth K. Robuck and Dr. Robert M. Kelsey of La Porte, Hadley H. Kelsey, Wilmington, nine grandchildren and five great grandchildren. Services were held in Plainfield, Indiana, with A. Ward Applegate, assisted by Milo S. Hinckle, in charge, burial being made in Maplehill cemetery near Plainfield.

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LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month George A. Selleck, Executive Secretary. Telephone TROwbridge 6883 or TROwbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, at 1174 East 57th Street, an All-Friends Meeting. Sunday worship hour 11:00 a. m.; Monthly Meeting (following 6:00 o'clock supper) first Friday. Garfield V. Cox, Clerk, 5747 Kimbark Avenue.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a. m.; Meeting for Worship at 11 a. m.; James R. Furbay, Minister. Phone: 6-5735.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th and Alabama Streets, Church School, 9:30 a. m., Morning Worship, 10:45 a. m., Herbert Huffman, minister RIley, 5224, office telephone.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a. m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 623-305.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a. m.; Morning Worship, 11 a. m.; Evening Worship, 7:30 p. m., Kenneth Pickering, minister. RI-8406.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 a. m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a.m. Walter H. Wilson, minister, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth and Fifteenth Street Meetings will be held at the Friends Meetinghouse, 221 East 15th Street, New York 3, N. Y., from October through April, Sunday at 11:00 a. m. Visitors welcome.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a. m. Worship services, 11:00 a. m.; 7:30 p. m.; Christian Endeavor, 6:30 p. m. Charles A. Lampman, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S.E. Meeting for worship First-day at 11 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

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